

A
SERMON

Preach'd at the
CATHEDRAL-CHURCH
OF
NORWICH,
ON

September the 7th, 1712.

By HERBERT ADEE,
Vicar of the United Parishes of *Friston*
and *Snape*, in the County of SUFF-
FOLK.

NORWICH:

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NORWICH,

At a Court of Mayoralty, held the 10th Day of September, A. D. 1712.

Ordered,

THat Mr. Sheriff Ransome, Mr. Sheriff Manby, and Mr. Alderman Risebrom, do attend the Reverend Mr. Adee, and return him the Thanks of this Court, for his Learned and Excellent Sermon Preach'd on Sunday last at the Cathedral-Church of Norwich, and to request him to Print the same.

per Curiam

Chappell

To the
RIGHT WORSHIPFUL,
THE
MAYOR,
SHERIFFS *and* ALDERMEN
OF THE
City of NORWICH.

GENTLEMEN,

SO conscious am I of my own Inabilities,
that I could never think my self at all
qualified to appear in Print; much less,
that so Imperfect a Piece, as the following Dis-
course, should be Worthy of it. So that if
YOU, GENTLEMEN, had not conceived
better of it, it had never proceeded from the
Pulpit to the Press, or probably out-liv'd the
Hour, for which it was designed. But such
was your Desire of a Sight, as well as Hear-
ing, of it, that You went out of the Com-
mon Way to procure it. For, besides the Ho-
nour of Publick THANKS, and an Un-

©
n'mous REQUEST to have it Printed
You have, by a Generous Present, amply pro-
vided, that my self should bear no Share in
the Expence of it. So that I am hereby secu-
red from suffering any Thing by the Publica-
tion, unless in my Credit, for venturing
mean a Performance, to be the Subject of it.
But this I choose rather to run the Hazard
of, than be thought wanting with all Thank-
fulness to Acknowledge so signal an Instance of
Your Favour and Respect, to

GENTLEMEN,

Your most Humble,

A N D

Most Obligated Servant,

Herbert Adee

1 Corinth. II. 14.

But the Natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him: Neither can he know them, because they are spiritually discern'd.

OF the many Disadvantages, which Christianity laboured under, at its first Appearance in the World, one, and that none of the least, considerable was, that it came not commended with that Wisdom of Words, and Dint of Human Reasoning, which the Philosophers and Rhetoricians of the Age so much boasted of, and valued themselves upon. The Doctrine of the Cross, or God's Method of bringing Mankind to Happiness by the Merits and Sufferings of a Crucify'd Jesus, could not but seem a very silly and senseless Chimera, an idle and impertinent Tale to them, who had deem'd it impossible to be effected, but in a Way more consonant and agreeable to the Dictates of Natural Reason, and the Principles themselves had laid down. And, no doubt, some of this Kind there were in the City of Corinth, when this Epistle was penned, as may well be interr'd from the Subject Matter of the Foregoing part of it. For at ver 20. chap 1. our Apostle begins in Way of Tryumph, to challenge the Grand Sophies there, whether Jews or Greeks, to come forth and declare, What had been done by all their Worldly Wildom to bring Men to the True Knowledge of GOD and his WILL. *Where is the Wise? Where is the scribe? Where is the Disputer of this World?* What Room for either of these to build so much upon the Strength of Human Reason, when they saw it so plainly baffled and confounded, by such weak, base, and despised things, such Foolishness of Preaching, as that of the Gospel was by them esteemed to be. Not so only,
But

But in Chap. 2. he reassumes the Argument, and goes on to declare in what Manner the Gospel had been delivered unto them; *not with Excellency of Speech, or of Wisdom, as it is v. 1. or with the enticing Words of Man's Wisdom, as in v. 4. but in Demonstration of the Spirit, and of Power.* That therefore he would not have them account it so dry, insipid and absurd a Thing, as it had been represented; for tho' it came not attended with those Pompous Expressions, and high-flown Strains of Rhetorick, with those Philosophical Principles and Deductions of Human Wisdom, which the Vain-glorious *Greek* sought so much for, and thought himself so perfect a Master of; yet was it that Divine Wisdom, that *Wisdom of God in a Mystery*, which bore Defiance to all the Wisdom of the World, and to all vain Pretenders to it; that Treasure of *hidden Wisdom* wherein was lockt up all those secret, Mysteries and inexplicable Verities, which had with so great Scorn and Derision been rejected and exploded by the refined Wits and Wise Ones of the World; and this for no other Reason than, because they were above the Reach of their narrow and finite Capacities, and to be known only by the Help of Divine Revelation. *For the Natural Man receiveth not the things of the Spirit of God; for they are Foolishness unto him: Neither can he know them, because they are Spiritually discern'd*

I shall draw out what I have to discourse upon the Words, into the Three following Propositions:

I. *That there are some such Doctrines in Christianity as do not lay Level with the Reach of Natural Reason, nor are fully to be comprehended by it.*

II. *That there is nothing of Foolishness or Absurdity in that such Doctrines should be made the Objects of our Faith; but that the contrary Opinion is justly lyable to that Imputation of both.*

III. *That these Doctrines being made the Subject Matter of a Divine Revelation is a good Foundation to ground our Assent upon; Notwithstanding we cannot arrive to a compleat and comprehensive Idea of them.*

I. The first Proposition is, *That there are some Doctrines in Christianity, that do not lay level with the Reach of Natural Reason, nor are fully to be comprehended by it.* And of this no one can be ignorant who considers, 1. Of what kind they are. Now there are Two Essential Properties in their Nature, which cannot but make them transcend the Power of our shallow Understandings; And the first is, *That they are Spiritual*; such as do not come within the Verge of our Corporeal Senses, and can be the Objects of them. Our Senses are the great Channel thro' which all Human Knowledge has its Conveyance. From these we derive those Images and Divine Representations of things, which are imprinted on the Intellectual Faculty; nor is it possible they should ever come there without the Help of some one, or other of 'em. Thus a Man born Blind can have no distinct Perception of Colours; nor one Deaf of Sounds: Second the Reason is, because such are destitute of those refined Organs of Sense, whose proper Office is, to convey for their respective Object to the Mind, and entertain it with that Variety of Colours or Sounds, of which we would have no Idea, but from their Information. And this is the Case with respect to many of the *Doctrines* of our Religion. There is no complete, no comprehensive Perception to be had of them; because they fall not under the Cognizance of our *Sensitive Faculties*, those the Vehicles of Truth, to which the Soul of Man is indebted for that little Share of Knowledge, which she enjoys. For Instance.

That there are such Beings, as *Angels and Spirits*, and that the Soul of Man is a *Spirit*, are undoubtedly *Doctrines of the Christian Religion*; but what a *Spirit* is, how it Subsists and operates, and what are the peculiar Properties and Perfections of it, we can no more comprehend, than one born Blind conceive in his Mind the Mixtures and Curiosities of Colours; or one Deaf the Harmony and Melodiousness of a well-tuned Consort. We may say (and that very truly) that

that a *Spirit* is an immaterial Substance; but this only declares what it is not, or that it is something distinct from Matter; but lets us not into any Positive Knowledge of what it is: So that when we have done all we can, we must content ourselves with such a Negative Definition, or rather Description of a *Spirit* as our Blessed Lord has been pleased to give us, *Luke 23.* 3. when he assures us that it is not clothed with *Flesh and Bones*, as himself appeared to be. Which certainly falls vastly short of a compleat Definition, and can afford us but a faint Resemblance of what a *Spirit* really is. Again,

Another Property, which makes it the more impossible to arrive to a full and compleat Apprehension of some of the Doctrines of *Christianity*, is, that it treats of things *Infinite and Eternal*, the *Nature and Essence of GOD*, His *Divine Attributes and Perfections*. The Belief of a God, being the Prime and Fundamental Article of *Natural Religion*, the Design of *Christianity* was not so much to prove the Reality of a *Divine Existence*, as to disperse those *False Notions and Apprehensions* of his *Nature*, which had so greatly overspread the Minds of Men, and instill into them more correct and genuine Conceptions of Him. And this we find done, either in a way more adapted and agreeable to the Condition of our own *Nature*, or more proper and suitable to the Quality and Perfection of the *Divine*: If in the former, it is not possible that the Representation, should come up to the *Nature* of the *Divine Essence*; it in the latter, it must by Necessity transcend the *Finite Measure and Capacity* of ours. So that, altho' the *Christian Religion* does display more lively Characters of God's *Nature*, than we could have without it, yet are they still incompleat, infinitely short of that *Beauty of Holiness*, which they would seem to paint out to us. Nor is it possible that it should be otherwise; for since *GOD* is a Being of Boundless and Infinite Perfections, and ourselves

is on *Creatures* only of Finite and Limited Understandings; How can it be, but that there must appear a vast Disproportion between what our Thoughts of GOD are, and what *He* is in *Himself*? Except we can swallow no less a Paradox than this, namely, *That it is possible for a Finite Being to Comprehend all that a Infinite Being can Import.* And if this Absurdity be once allowed, we must unavoidably run ourselves upon a Thousand and more: For what is it to comprehend an Infinite Being, but fully and clearly to understand all those Perfections and Attributes, which are one and the same with its Essence? And if so, then must the Divine Wisdom and Will, his Power and Knowledge, his Providence and Decrees, which have no Bounds nor Limitations, and run parallel with Eternity it self, be crowded into these short, shallow Faculties of ours, which are but of Yesterday, and know not any Thing. Then, in a Word, must GOD's *Actings* be no longer Wonderful His *Purposes*, no longer Inconceivable, nor his *Attributes*, Inexpressible; Immensity must have its Measures, and Infinity it self its Confines. When alas! these are Things at as great a Distance from a Finite Understanding, as the highest Heaven from the Reach of our Arm; such as we can no more comprehend than empty the Sea with the Hollow of our Hand, grasp the Globe or encompass the Universe with a span. So that it was not without good Reason, that *Job* put those Questions to Holy *Job*; ch. 11. v. 7, 8, 9. *Can'st thou by searching find out God? Can'st thou find out the Almighty unto Perfection? It is as high as Heaven, what can'st thou do? Deeper than Hell, what can'st thou know? The Measure thereof is longer than the Earth, and broader than the Sea.* But

2. That there are some such Doctrines in Christianity as will not lay level with the Reach of our Understandings, nor be fully to be comprehended by them, may be proved from the general Current of the Holy Scriptures. And it plainly appears from the Testimony of the Gospel,

B

that

that there are such Things as *Mysteries* in it, the Consequence is unavoidable; namely, That some of its *Doctrines* are not to be brought within the Limits of our contracted Understandings, but are, many of them, obscure and incomprehensible. Now that there are such

Things as *Mysteries* in our Religion is, I think, as clear, as the express Words of the New Testament can make it. Thus the whole System, or Oeconomy of the Gospel is styled by St. Paul, *The Mystery of Christ* Col. 4. 3. *The Mystery of Faith*, 1 Tim. 3. 3. and the *Mystery of Godliness*. v. 16.

Nor is there Room here for what the Socinians object to enervate the Force of these Testimonies, who tell us that in these and the like Places, the Gospel is called *Mystery*, not because we are not able perfectly to comprehend it, now it is discover'd; but because there was no Possibility of coming to the Knowledge of it, without a Supernatural Revelation. For tho' it is not improbable but that this may be one Cause, why the Gospel has the Name of *Mystery* given it; yet that it cannot be the Sole Reason, may be inferr'd from this Consideration, viz. That these *Epistles* were penned some Years after the Gospel had been publish'd by Oral Preaching; and sent to those who, no doubt had been sufficiently instructed in the Nature of it; so that it could be no *Mystery* to them, in that Sense, in which the Socinians would have it a *Mystery*; as having not been yet revealed; but might very well bear that Name, as there were many profound, intricate and abstruse Points in it, which, tho' revealed, they could not fully comprehend.

But supposing tho' not granting, that wherever the Gospel is called a *Mystery*, it must import, that it was so before made known by a Divine Revelation; yet this will not prove, that there is nothing of *Mystery* in it since; and that for this Reason, because some of its *Doctrines* are affirmed to be *Mysterious*, even after they were revealed. Thus St. Paul, having made God's Revelation, rejecting the Jews and his Intention of calling them again

Con- to embrace the Gospel, the Subject Matter of Three of its whole Chapters, styles it in the Conclusion, a *Mystery*; Rom. 11. 12. *I would not that you should be ignorant of this Mystery.* And, discoursing at large of such the *Mystical Union* between Christ and his Church, leaves clear, as he found it, a great *Mystery*, Eph. 5. 32. So make the Ministers of the Gospel are called the *Stewards of these Mysteries*, that is, of those Doctrines which are *Mystical*, 1 Cor. 4. 1. and are said to *speak Mysteries in the Spirit*, or *Spiritual Mysteries*, chap. 14. 12.

Nay, what if, after all, it should be granted, that the Word *Mystery*, not only when applied to the whole System of Christianity in general, but to some particular Doctrines of it, does in Scripture Sense import no more than that such Doctrines laid hid, and could not be known except revealed: yet can it not hence be inferred, *That, being now reveal'd, they lay so open and obvious to our Natural Reason, as to be clearly and thro'ly understood by us.* For certainly there is a wide Difference between a Doctrines being so far revealed, as to become the Object of our Faith; and revealed so, as to be made evident to our Knowledge or Understandings. For Instance, *That GOD is a Spirit*, and *that he is a Spirit*, are undoubtedly Doctrines of the Gospel, and are therein so far revealed, as to become no less the Objects of our Faith, than Principles of Natural Religion; but will a Man therefore say, that the Divine Nature and Existence are revealed so clearly and plainly, as that he has a full and comprehensive Knowledge of 'em; so that there can be no Possibility of mistaking, either what God is, or after what manner he exists. An Assertion not only false in it self, but directly contrary to the express Words of our Apostle, who hath long since assured us, 1 Cor. 13. 9, 12. that *our Knowledge of God is but in part*; that *we see him as thro' a Glass*; and this so darkly, that the Representation cannot but be faint and languid; infinitely beneath what he will appear, when we shall see him as he is. And, no doubt, St. Paul might put in, at least, for as good a Share of

Knowledge in the unfathomable Perfections of God, as those Masters of *Reason* assume to themselves. And yet he not only here declares, that it is imperfect, but elsewhere, in a way of Extasy and Wonder, professes such a *Depth*, such an *Abyss* and *Profundity* in the Divine Wisdom and Knowledge, as were not to be fathomed. *On the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!* Rom. 11. 33. And that this was his Thoughts of all other *Mysteries* of the Gospel may be concluded from Eph. 3. 15, 19. Where speaking of the exceeding Greatness and Transcendency of the Love of Christ, or his gracious and wonderful Undertakings for us (which are but as so many Instances and Particularities of it) he tell us there is such a *Breadth, and Length, and Depth, and Height* in it, as surpassed his Knowledge. But to proceed

3. That there are some such Doctrines in Christianity, which are *Mysterious*, and do not lay level with the Reach of our Reason; may be made to appear from the constant and concurring Testimony of all Antiquity. The Consent and Suffrage of the best and earliest Writers is undoubtedly (next the Holy Scripture) the strongest Evidence we can have for the Truth of any Doctrine whatsoever. *Vinc. Lirin* If, according to the Rule of *Vincentius Lirinensis*, it hath been received *Always, Everywhere, by All*, we have good Reason to embrace it, as a *Doctrine truly Orthodox and Apostolic*. And that the Point in Dispute has all these distinguishing Characteristicks or Criteria, may with as great Truth be affirmed, as of any other which lays Claim to them. For that there is an *Incomprehensibility* in some of the Articles of our Christian Faith was most early and universally received and confessed both in the Eastern and Western Churches. To this Effect, (as Calvin observes *lib. 4. Inst. cap. 14. sect. 2.*) is the Import of the Word *Mysterium*, which occurs so frequently in the Writings of the Great Fathers; especially in their *Apologies* and *Polemicks*. And the Word *Sacramentum* was of constant Use among the

the Word Sacramentum was of constant Use among the

od. and of the *Latin Church*, but taken in a Sense, much
 d yet large and extensive, than it is now restrained to,
 else comprehending all those Points or Matters of Faith,
 uch which are really as to themselves *incomprehensible*.
 Wif but were there no other Proof from Antiquity, That
 . Our Doctrines of our Religion are *Mysteriow* and consequently
 ledg the our Understandings, yet the many irrefragable Te-
 W aymonies it hath afforded us in Confirmation of that
 as his and *Mystery*, The Trinity of Persons in the Unity of the
 ay b head (if this will be allowed for an Article of the
 f the *Christian Faith*) is sufficient to evince it. For that this
 ve of an *Establish'd Doctrine* in the first Ages of Christianity,
 for u n before the Council of *Nice*, is clearly and fully made
 ies of by the learned Dr *Hammond* in his *Annotations* upon
 Deph *John* 5. 7. where he not only plainly proves, that this
 ceed se is of equal Authority with the whole Chapter, and
 ty, d ld not be forged and foisted in by the *Orthodox*, as *Ar-*
 f on, and those of his Party, would suggest; but shews
 t an wise from the unquestionable Testimonies of *St. Cy-*
 nsen and *Tertullian* of the *Latin Church*; *Clement* of *Alex-*
 ousa, *Justin Martyr*, *Athenagoras* and others of the
 denek; That the Son and Holy Ghost were always acknow-
 reved to be of the same Essence with the Father; and that
 Ltr Council of *Nice* did nothing more than confirm and per-
 Everyate what they had received as *undoubted Articles* of the
 on the *Christian Faith*. But, in Truth, this is not the only
 olic Mystery in our Religion, which Antiquity presents us
 inguith, as is apparent from what some others of the *An-*
 grears have left behind them; *St. Austin* more especially:
 im this able Father we often find wading out of his Depth
 a some the more perplexed and profound Points of *Divini-*
 lyan as he ingeniously confesses more than once, in his *Me-*
 rn anations and *Soliloquies*, Tracts, which seem designedly
 serve to fet forth the *Transcendent Nature* of some *Di-*
 usig and *Heavenly Mysteries*, the *Essence* and *Omnipotence*
 Great God, his *Prescience* and *Decrees*, the *Incarnation* and
 . An *apostatical Union* of the *Divine* and *Human Natures* in
 ong the *Person of Christ*. And hence it is, that whilst his
 thol Thought

Thoughts are employed in these surpassing Objects, find him breaking forth into such frequent *Extasies* and *Raptures*; as tho' St. Paul like, he had been caught up to the third Heaven, and lost himself in Contemplation of things as did not only puzzle and *nonplus* his Reason, but out-reach his Wonder and Admiration. Nay

So sensible are our *Adversaries*, that the *Primitive* *Teachers* are against them in this Particular, that for this reason they spit upon, and reject all Antiquity; as to which admitting so many Points in *Religion* above the Reach of Human Reason, had given Occasion to all the *Heresies* and *Errors*, those *Controversies* and *Disputes*, which have so much pestered the *Christian World*; and therefore, as the most effectual Means to put a stop to them, have resolved, once for all, that there can be no such Thing. But now, this is so far from being in Fact true, that on the contrary, most of these *Noxious Weeds*, owe their Rise, to a vain Endeavour of bringing those *Doctrines* of *Religion* down to the Model of Human Reason, which are no wise capable of it. This we are sure was one of the Cause of the many wild and frantick Tenets of the *Grand Hereticks* the *Gnosticks*, of which most others are but as so many Sprouts and Branches. As these *Impostors* made Pretences to higher Attainments, more intimate and comprehensive Knowledge in *Matter of Christian Theology* than any that went before them; even than the *Apostles* themselves; and from thence derived their Name: So, as an Argument of this deep Reach and Profound Skill, set they up those monstrous and unheard of Fictions about their *Persons* and respective Conjugations of them. Fables (as one well serves) invented on Purpose to undermine and disrupt the Fundamental Articles of Christianity, to deface the receiv'd Doctrine of the Blessed Trinity, especially the eternal and ineffable Generation of the Son of GOD. And how truly our *Adversaries* have copied after them, or rather outdone the Original, is too well known to those, who have perused their Writings; and manifest

ects, made appear, but that it is time to proceed to the
 Proposition, which is this,

That there is nothing of Foolishness or Absurdity in that
 of Doctrines, which are above our Reason, should be the Ob-
 ject of our Faith, but that the contrary Opinion is justly lyable
 to the Imputation of both. For if there be any Thing of
 Foolishness or Absurdity in this it must be upon some or other
 of these Accounts: Either 1. In that they are unnecessary;
 as to it is foolish and absurd, as being made the Objects
 of our Faith, when no End of Religion can be served by
 all this. Or 2. In that being out of the Reach of our Rea-
 son, they are not capable of being examined and appro-
 ved by it; and so it is foolish and absurd, as being in-
 consistent with those Expressions of Scripture, which
 show us a Right of using our Reason in Matters of Faith. Or
 3. In that there is no Difference in a things being above
 our Reason, and contrary to, or inconsistent with it; and
 therefore it is foolish and absurd, as being in the Nature of the
 thing impossible to be true.

Now if, in Opposition to this it can be proved,
 That such Doctrines as are above our Reason are no
 necessary Parts of Religion; but are highly requisite to
 be believed and embraced by us: 2 That their being made
 the Objects of our Belief does not interfere with, or abridge the
 Liberty which we have of using our Reason in Matters of
 Faith; but that there is a good Use to be made of our Rea-
 son even in those Things which are above it: And 3. That
 there is a wide Difference between a Things being above Rea-
 son and contrary to, or inconsistent with it: It will follow,
 That there can be nothing of Folly or Absurdity, upon
 either of the foregoing Accounts, in that such Do-
 ctrines should be made the Objects of our Faith. Be-
 cause we with the first which is to shew,

That such Doctrines as are above our Reason are not un-
 necessary Parts of Religion, but highly requisite to be believed
 and embraced by us. And that this is so we may be assu-
 red, in that God hath actually revealed them, and re-
 quires our Assent to them. For certainly God, who is
 all

an *All-wise* Being, and as such can do nothing in *Goodne*
 would never have made these Doctrines the *Sup* *reach*
 Matter of a Divine Revelation, and demanded our *ve c*
 lief of them, had there been no Necessity for it, and *Orthod*
 Grand Design of Christianity could have been carried *essary*
 as well without as with them. To conceive this, w^{ould}
 be to have hard Thoughts of God; as though He w^{ere} o
 Being either ignorant or imprudent; as if he e^{ither} o
 knew not what was necessary to bring about his *De* *may b*
 or had made more necessary than really is so. No w^{ould} *essary*
 ly: As it would have been inconsistent with Inf^{inite} *An*
Wisdom to have omitted what was necessary; so w^{ould} *essary*
 it have been altogether unworthy of it, to reveal not t
 thing as necessary which was needless. *Words*

Now we all know that the great End of Christianity is
 the *Eternal Happiness* of Mankind; and that in order for
 this end, it is highly necessary we should give up well o
 Assent to these Doctrines, is no less evident: Inasmuch,
 our Faith in them is made one of the main Condition *wea*
 obtaining it. Thus, that sacred and sublime Doctrine o
 the Trinity, (or that in One and the same Essence the *sp*
 should be Three Distinct Persons, Father, Son, and *Men*
 Ghost; in Power equal, in Existence co-eternal) is *We l*
 tainly, if any, a Doctrine above our Reason; and yet *But*
 made so necessary to be believ'd, that Salvation cannot *p*
 had without it. As is evident from that grand Com^{man} *tes*
 sion given by Christ to his Apostles, *Mat. 28. 19.* *Chri*
 par'd with what runs exactly parallel to it, *Mar. 16.* *on c*
Go ye therefore and teach all Nations, baptizing them in the
*Name [or into the Belief] of the Father, and of the *San**
and of the Holy Ghost. He that believeth and is baptiz'd shall
be sav'd; and he that believeth not shall be damned. *He ha*
 indeed, that the Belief of this great Mystery should *th*
 made so absolutely necessary, and be so strongly enfor^{ced}
 upon us, is no hard Matter to account for: Inasmuch *c*
 as this not only comprehends in it the Sum and Substan^{ce}
 of all that we ought to believe, but is made likewise
 the sure Foundation, upon which all *Christian Piety* *and*

in *Goodness* is to be built : For so it immediately follows, *Suppreaching and teaching them to observe all things, which I our Lord have commanded you, v. 20.* And surely if a Sound and *Orthodox* Faith, and a suitable Life and Practice are necessary to Salvation, it can't be that such *Doctrines* would be useless in Religion, which are the Sole Objects of the one, and Productive of the other : Except the *Heathen* can induce themselves to believe, that *Christians* *Demerit* may be saved without either embracing the Gospel, or No observing the Duties of it.

And yet, notwithstanding we make the Belief of those *Doctrines* thus necessary to Salvation, this ought not to be understood in such a Physical Sense of the Word, as if there was no Possibility of being sav'd without it. For we are assured that many of the *Patriarchs* lived before the Law, and not a few of the more Pious and well disposed *Jews* under it ; were in a State of Salvation, even before any of these *Doctrines* were explicitly revealed ; and by Consequence before they could be the Objects of their Belief : Yea that many under the Gospel, were received and embraced as true Believers and when the whole of their Creed was no more than this 1) is *[We believe that Jesus Christ is the Son of God.]*

But now tho' this be indeed True, yet does it not at all prejudice what has been said : For as to what relates to the *Patriarchs* and more Devout *Jews* before *Christ's* time, 'tis not to be disputed but that the Salvation of these was founded upon a kind of implicit Faith in them in they believed in a Saviour to come ; and was no doubt sufficient to instate them in Favour with God, and *promiz'd* sending them to Heaven, when no explicate Faith was to be had. And the Case was much the same with those who lived in the first Dawning of the Gospel ; nothing more was enquired of them than to believe, *That the Son of God was come into the World* ; and the Reason was, because no other had been actually fulfill'd. *Christ* had neither *justified*, nor was *risen*, had neither *ascended* into Heaven, *Piercy* nor sent the *Holy Ghost* down from thence ; and therefore

fore no Explicit Acknowledgement of these Articles was demanded; neither was it needful: But after his *Death and Resurrection*, his *Ascension*, and the *Descent* of the *Holy Ghost* were pass'd and fully accomplish'd, these were superadded as *necessary* Matters of *Faith*; and were explicitly believed by all, who looked for Redemption from him.

And this may serve for an Answer to those *Out-cries* and *Calumnies*, which our *Adversaries* have so liberally bestowed upon the *Orthodox* Fathers, especially *Athanasius*, that invincible Champion of the Christian Faith: And this for Defining in his *Creed* the *Doctrines* of the *undivided Trinity*, the *Eternal Generation* of the *Son of God*, and *Divinity of the Holy Ghost*, of that absolute *Necessity* to be believed, that nothing less than perishing everlastingly will be the Consequence of our *Unbelief*. For tho' it should be granted, that these *Doctrines* were not, in the *Infancy* of the *Gospel*, made the *Objects* of our Faith, in the very and explicit Words, in which they are there propounded; yet if they are undeniably contained in it, and may by necessary and unavoidable Consequence be deduced from it; if being the *Summation* and *Substance* of the *Doctrinal* Points of the *Gospel*, to reject these be in Effect to reject *Christianity* itself; and there was an absolute *Necessity*, by reason of some fresh *Emergency*, that the *Belief* of them should be pressed in Terms more plain and express, (which undoubtedly was the Case) This is enough to vindicate that *Holy Father* (if the *Creed*, which bears so great a Name, be his) for making them to indispensably necessary, and pronouncing such severe *Anathema's* against those who wilfully reject them. But

2. *There is a good Use to be made of our Reason even in those Doctrines, which are above it; and therefore it cannot be absurd that such should be made the Objects of our Belief, in as it interferes with, or abridges that Right which we have in our Reason in Matters of Faith.* As God hath bestowed upon Mankind a Faculty of Reason, it is not the V

article denied but that every one has a *Right to make use of it* after the best of his Power; at least in such Things as fall *scant* under its Cognizance, and are to be determined by it. And that Matters of *Divine Revelation* are of this Kind; and most certain; for we are not only allowed but com-
 or Remanded to make Enquiry into, and judge of the Truth and Credibility of such *Doctrines* as are propounded to
 t-cris *Belief*. An Appeal, on their Behalf, is often made
 so libe the Tribunal of our *Reason*; and nothing more is
 ially *Required*; but that we receive or reject them, according
 ristia they approve themselves to the impartial Dictates
 Doctrin our *Sense* and *Understandings*. Thus St. Paul would
 of the no means obtrude his *Doctrines* upon the Faith of
 absolute, barely by the Strength of his own Authority;
 verifia it appeals to the *Mind* and *Conscience* of those to
 Unbelu hom he wrote, whether it was not highly *reasonable*
 es we that they should be believ d; *I speak as to wis Men, judge*
 jects ye what I say, 1 Cor. 12. 15. And St. Peters Council is,
 ch th that we should be able to give a *Reason of the Hope* that is in
 ly com 1 et. 3. 15. St. John's Caution, *That we should not*
 le Co believe every Spirit, [or every *Doctrine* which is pre-
 mma ended to be divine] but try the Spirits whether they be
 he Go God, 1 John 4. 1.

anity But here say our *Adversaries*, how is this practicable?
 ason For if there be some *Doctrines* above our *Reason*, by
 what Faculty must we try and judge of the *Reasonable*-
 which us of them? How is it possible that we should give a
 ndica ason of our Faith, when the things required to be be-
 great ued are confessedly such, which our *Reason* cannot
 ecessa uch or comprehend? But now what can be the
 st th Drift of these and the like cunning and captious Que-
 stions? no doubt, to insinuate that the Inspir'd Pen-man's
 even Advice is, *That nothing ought to be admitted, as a Doctrine*
 it can Christianity, but what is capable of being proved upon
 Belu inciples of *Natural and Common Reason*. A Position,
 we ha more to be inferred from Scripture, than one Part
 ath h it is from contradicting another. A Stretch upon
 s not the Words, as widely distant from the Sense of the

Apostles, as the Authors of it seem besides their own. For the most that can be inferred from these and the like Expressions is only this: That the *Belief of Christianity* is no unreasonable thing; nor desires us blind to give up our Assent to it; but is attended with Evidence sufficient to persuade a rational and unprejudiced Man that its *Doctrines* are of Divine Original and come from God. An Inference, so far from overthrowing that Right which we have of Using our *Reason* in Matters of *Faith*, that it greatly establishes and confirms it; and this, as well in Respect of those *Doctrines* which are apparently above our *Understandings*, as of those which lay open and level to them. For certainly a *Doctrine* being above our *Understandings* does not render the less capable of enquiring into and finding out the Original of it; nor is it the less reasonable to believe that it is from God, because not adjusted to the Natural Notions and Conceptions of Men. If this were Objection, so, we might well complain, that our Right of judging in Matters of Faith was usurped and encroached upon; and that a Blind Assent was exacted of us, without knowing what we are to believe, or why. But what is there is so far from any Appearance or Shadow of our Truth in this, that on the contrary, without the *Use* of *Reason* it would not be possible to know that there are such *Doctrines* in the Scriptures, and by it only are we assured that 'tis reasonable they should be made the Objects of our *Faith*. Tho' the Nature of them be such that they cannot be fully understood, yet this is no good Cause why they should not firmly be believed. To the Use we ought to make of our *Reason* here is, only to enquire whether the *Thing itself* be the Subject Matter of a Divine *Revelation*; and if this appears, its being above our *Comprehension* does not at all bar that Right it has to challenge our *Assent*, without it can be proved that *Faith* and *Knowledge* are One and the same; and that there is no Possibility of *Believing* what we cannot conceive,

own. There's a manifest Difference between a Doctrine being above
 and the Son, and contrary to or inconsistent with it; and there-
 fore it cannot be absurd that such should be made the Objects
 of Faith, as being in the Nature of the thing impossible
 to be true. How trivial and insignificant soever it may
 be thought by some, that we should distinguish what
 is against Reason, from what is only above it, yet cer-
 tainly there is as wide a Difference between these, as
 between Mystery and Nonsense; between what is incon-
 sistent to us, and inconsistent in itself. And upon this
 Difference it is that we ground our Assent to such Do-
 ctrines in Christianity, as we do not understand. For
 it be an undeniable Maxim, That Reason and Re-
 ligion can never cross or contradict each other; and
 consequently that nothing, which is repugnant to the
 Reason, can possibly be the Subject Matter of the other;
 the Notion this hinders not, but that such Doctrines may be
 the Objects of our Belief, which our Reason cannot com-
 prehend: And this, because there can be no Absurdity
 upon believing them, so long as there is so plain and palpable
 a Distinction, between what is only above Reason, and
 what is contrary to it. This indeed in the Opinion
 of our Adversaries is a Distinction without a Difference;
 the which as they will at no hand give Ear to. Nothing
 but that they shall go down as an Article of Religion, which
 only their Reason cannot fully digest and make out. This is
 made their Standard, by which all Matters of Faith are to
 be measured. This the Judge, before whose Tribunal all
 Doctrines must be examined and tried; and according
 to what they are able to answer for themselves, be acquitted
 or condemned; embraced as Divine, or rejected as foo-
 lish, impious and absurd. And in Pursuance of this Prin-
 ciple it is, that the Doctrine of the TRINITY hath
 been entertained with so many Flouts and Jears; re-
 peatedly preached and exploded as Unscriptural and Antichristian,
 more silly and senseless than Popery, Polytheism and Idola-
 try itself. And surely when Men fall thus foul upon a
 Doctrine and give it so many hard Names, something
 very

very Odd and Unaccountable must be in it; notwithstanding, one would think, should deserve such Treatment more than some downright Repugnancy and Contradiction in the Nature of the Thing itself. But this is not the Case; the Main of their Quarrel is, That it should be made an Object of *Faith*, and Men of such bright Powers of such Acute and Piercing Understandings, not to pierce thro' it, and be able to discern, how or in what manner a *Trinity of Persons* can subsist in the *Unity* of the *Godhead*. But now if this be all they have to urge, these mighty Men at Reason should begin first to doubt of their own Existence, and this because they should be made Rational and Thinking Beings and not know, all the while, what it is to Think.

Nay, if it be a good Objection against this, or any other Doctrines being admitted as an Article of *Faith*, that we, can frame no clear Apprehension of it, the Consequence will be that not only this, but many other Points of Religion (which on both Sides are known and acknowledged to be true) must inevitably fall to the Ground and come to Nothing. For if this be no Reality sufficient to render one Doctrine *obscure*; why not all others which are lyable to the same Objection? And if so, it must not only be unreasonable to believe that a *Triple Personality* should be in the *Unity* of the Divine Nature; but likewise that *Eternity*, *Omniscience*, or *Ubiquity* should be essential to it; inasmuch as these and such like infinite Attributes of God do no less exceed the Comprehension of our finite Understandings than the Three Distinct *Subsistences*, which we believe to be inherent in him. So that, if our *Adversaries* will turn to their own Principle home and do Justice to it, not only the *Divinity* of the *Son*, and *Holy Ghost*, but that our *Father* likewise must be renounced and ridiculed. And then, whether *Socinianism* hath more of *Atheism* or *Infidelity* in its Composition is hard to judge. And indeed, so well aware of this have the chief Patrons of

nothing of it been, that we are told by one of them; that neither God, nor any of his Attributes, no, nor Christianity itself, are *Mysteries* to them for Want of an adequate Idea. *Christianity not Mystrious*, p. 80. That should be nothing certainly can be more extravagantly absurd and Monstrous! A Paradox! the bare exposing of which is ~~the~~ a sufficient Confutation; as having no other Foundation for its Support than one, or both of these Absurdities, viz. That it is possible for a Man to comprehend all that God can be; or impossible for it to be more than he can comprehend.

And this may suffice for the two first Propositions; and now we proceed to the Third, namely.

That these Doctrines being made the Subiect Matter of Divine Revelation, is a good Foundation to ground our Faith upon, notwithstanding we cannot arrive to a complete or Extensive Idea of them. And this,

is true, because it is not necessary to the Nature of Faith, that we should fully comprehend what we believe: Knowledge being an Act of the highest Faculty, which belongs to the Soul of Man, that of the Understanding, it is not possible that it should be wrought upon, but by such Strength of Evidence as is sufficient to incline and persuade a reasonable and judicious Man. For as no Man can believe a Thing, which his own Mind tells him is against Reason: So neither unless he can satisfy himself that he hath Reason to believe it. But then it must be taken, that we carry not this Point so far as to conclude, that nothing less than a comprehensive Understanding the Things proposed, is a Reason sufficient to induce us to believe them; and that there will be no true Faith without it. For this would be to confound Faith and Knowledge together, and make them but one Identical Act; when they are as widely different as distinct, as seeing an Action performed with our own Eyes, and assenting to the Truth of it upon the Report of another. The one is *Knowing*, the other *Assenting* only. In the first Case we are assured that

it

it is Matter of Fact, as being evident to our Senses; the other, we only Believe it to be so, as being credible by Virtue of the Testimony which is given us of it. And to this agrees that Definition or Description of *Faith*, which the Apostle has laid down at *Heb. 11* where he tells us, that it is the *Evidence of things not seen*; or of things not evident by such ocular Demonstration, as render them capable of being the Objects of our Senses, but only of our Belief. All things of this Kind are these *inexplicable Mysteries of Christianity*; they cannot be the Objects of our Senses, nor are to be adapted to the Rules or Rules of *Human Science*: So that they can neither be Apparent of themselves, nor proved by Principles of *Natural Reason*; and yet God having revealed them, we are as much obliged to believe them, as tho' they were as well known to us, as that twice Two makes Four, or the Whole of a Thing is greater than one Part of it.

It is the *Existence*, not the *Nature* of these Things which calls for our Assent; and we may with good Reason believe the one, albeit we are not able to give any distinct Account of the other, ~~Nay~~, should we suspend our Assent to a Thing till we understand it and can explain the Way and Manner of its Being, must upon the same Ground be in doubt, whether we see or hear or move; for tho' it be infallibly certain that we do all this, yet are we at a Loss to comprehend how either Motion or Sensation be performed. And so, notwithstanding there be many unintelligible *Doctrines* in *Christianity*, the Modes of which we can neither conceive nor comprehend, (such as that *Mysterious One of the Ever-blessed TRINITY*; That the *Son of GOD* should be *Eternal*, and yet be *Generated* by the *Holy Ghost*, and yet *Proceed*) yet, since we are assured by the Infalible Testimony of God's Word that this is true, to withhold our Assent, and conclude it impossible; because not agreeable to our Notions,

any thing we can apprehend, is altogether as irrational and absurd, as if a Man should peremptorily assert there can be no such Thing as Light or Colours because it is his Misfortune to be born Blind, and never have the Sight of either.

But here perhaps those of the Church of Rome, (or our *Adversaries* for them) will be for hoisting in their Doctrine of *Transubstantiation*: For if it be not Necessary, that we should fully comprehend all that we believe; and we must believe some Things, which we cannot comprehend; Why should a Substantial Change of the *Bread and Wine* into the *Body and Blood of Christ* be thought a Doctrine so incredible and absurd; only because it is somewhat hard to conceive; and we cannot so readily account for all the Difficulties and Objections that may lay against it? Especially since it is clearly revealed, and has so good a Foundation for its Support; the Positive and Express Words of Christ himself, *This is my Body*, and *This is my Blood*. But now, who sees not what an apparent Fallacy there is in this Way of arguing? For here is no Difference made between believing what is above Reason only, and what is against it; between believing what is out of the Reach of our Senses, and believing in direct defiance of, and Opposition to them: For that *Transubstantiation* is a flat and downright Contradiction to both, as evidently true, as that we are endued with eyes. And for the same Reason it is not possible that it should be the Subject Matter of a Divine Revelation; because nothing that contradicts either of these can be so. So that tho' the Expressions upon which it is founded be never so full and forcible, yet, since they cannot be understood as literally true without manifest violence to our Sense and Reason, such a Figurative meaning or Signification must take Place, as is agreeable to the Judgment and Principles of both. But.

2. That these Doctrines being made the Subject Matter of a Divine Revelation is a good Foundation to ground our

Assent upon, will appear, if we consider that God may very well demand our Belief of what we do not understand. The most Natural Notion that we have of GOD is, that He is a Being of all possible Perfection; that is a Being who can do every Thing, which does not imply in it a Contradiction; and consequently may demand our Belief of what we do not understand. For, if there be any Thing of Contradiction in this, it must be either because it is incongruous to His own Nature, or inconsistent with ours: If the former, then must it be repugnant to some of the Divine Attributes and Perfections, which we believe Essential to him; if the latter, then must it contradict those Principles of Reason, which we know inherent in ourselves. But now, that neither of these can be the Case here is demonstratively true. Not the former, for it is so far from being inconsistent either with the infinite Power, Wisdom, or Goodness of GOD, that he should impose this Assent on us, that it is certain, were He not a Being of these, and such like, infinite Perfections, He could have no Right to exact it of us; nor ourselves any good Reason to yeild it up to Him. For these Objects of Faith being Supernatural Truths, and as such exceeding the Bounds of what is finite; were not GOD of infinite Knowledge, he could have had no Understanding of them himself; if not of infinite Goodness, he might have a Purpose to deceive us in them; if not of infinite Power; it could not be that they ever should have been revealed. But forasmuch as that we are assured that all these Divine Perfections are Essential to him, we surely cannot but esteem them a solid Foundation to build our Faith upon, notwithstanding the Things themselves may seem to lay out of the Way of our Reason; at least so far as that it cannot help us to a perfect Comprehension of them.

Nor will it with more Truth be said that God does not in Justice require our Assent to these Doctrines

being inconsistent with the Principles of Human Reason that he should do so. For if this be so it must proceed from that there is some seeming Repugnancy or Contradiction in the Nature of the Things, which are propounded for the Objects of our Faith: But now nothing of this kind can be pretended here, for they neither contradict our Reason, nor our Senses, nor are inconsistent with any known Principle of Natural Religion; and therefore may well become the Objects of our Faith, without Injury or Injustice to either. The worst that can be said of them is, that our present Proportion of Reason, in this depressed State, cannot reach them; but this is an Argument of our own Weakness, not Want of Right in God to demand our Assent. He revealing them, upon his Authority we may and must believe them; for coming from Him it is no more possible that they should be False, than that He himself should not be True. But the Truth is, we can have no great Hopes that the Authority of God or his Revelation should weigh much with our Adversaries, who doat thus extremely upon and Idolize their own Reason, when no less a Man than Socinus himself (the Author and Founder of their SECT) has the Impudence to tell the World, "That tho' Christ's Satisfaction for Sin had been affirmed in Scripture much oftner than it is, yet laying so seemingly cross and thwarting to the Proposals of his Corrupt and Carnal Reason, he neither could nor would believe it." *Ego qui-lem etiamsi non semel, sed saepe id in Socin. Socin. ris Monumentis scriptum extaret, non idcir- de Serv. do tamen ita prorsus se habere Crederem. l. 3. c. 6.*

And thus having done with the Three Propositions at first laid down, I shall now only beg leave to draw an Inference or Two, from what has been said, and so conclude. And

First,

I. First, If there be some such *Doctrines* in Christianity as do not lay level with the Reach of our *Reason*, nor can be comprehended by us; hence we may infer, how Vain and Fruitless an Attempt it must needs be too curiously to pry into them, and endeavour at a farther Explication of them, than they are capable of. Curiosity is a Disease so catching and Epidemical, that few, if any, can wholly secure themselves from the Infection; but such a Powerful and Predominant Influence has it over the Minds of some, so Daring and Confident, so Rude and Rampant does it grow, that no Stop, no Restraint will it bear; but things most Difficult and Abstruse, the most intricate and inaccessible *Mysteries* of Religion itself must submit to their Enquiries, and presumed to be vanquish'd and overcome by them. Of this the School-Men are a remarkable Instance. These *Don Quixotes* in Divinity are, at least in Fancy and Conceit, an equal Match for the most knotty and insuperable Difficulties; nothing in Religion too great or too strong for such Immortal Warriors; all must yield and surrender to them. And indeed, if to encounter were to overcome, and to perplex were to explain, the Victors had long ere now been on their Side. For as none have been more busy in their Endeavours to unfold these inexplicable *Mysteries* of our Faith, so none have left them more intangled and obscured. The greater their Search, the less has been their Success: The farther they have travelled in these Depths of Knowledge, the more demonstrative Proofs have they given of their own Ignorance and Folly. But to allow that there are Mysteries in Religion, and at the same time pretend to account for all that is Mysteries in it, is much such another Whim as that which *Pyrrho* and his Followers, the *Sceptics* would impose upon Mankind; who were for having us believe it for an Undoubted Truth, "That

a Christian there is no such Thing as Truth in the World.
 of our Secondly,
 nce w^h II. If there be nothing of Folly or Absurdity in that
 mpt such Doctrines as are above our *Reason* should be the
 m, and Objects of our Faith, from hence we may infer how
 a, that highly unreasonable it is that Men should except
 catch against them; and this under Colour of putting a
 wholly Stop to that Growth of *Deism*, which so greatly
 such spreads and diffuseth itself. There is a Sort of Men,
 ver the who fain would be thought great Promoters of, and
 o Rud express a more than ordinary Zeal for the Interest
 no Re and Purity of the Christian Religion above all others
 ult and whatsoever. And indeed it is every ones Duty, and
 le Mought to be every ones Concern so to do. But then
 eir E we must take Care that we pitch upon such a Method,
 d over and prosecute it by such Means, as are seemingly most
 e a effectual to bring about so good an End: at least
 Divinit that we do not run upon such, as are apparently
 l Mate opposite to and destructive of it. Did these mighty
 culties Sticklers for Christianity observe this Caution, there
 for suc would be no Reason to condemn them; but the Mis-
 ender fortune is, the Way which they have taken to recom-
 to over mend Christianity to the Favour and Good-liking of
 Victo those, who at present are no Friends to it, is not
 as nor only Preposterous and indirect, but evidently subver-
 sive of the very Fundamentals of it. For because
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 d. T Quarrel with all Revealed Religion is, that there
 eir S are such *Mysteries* in it, whose Depths they are not
 e Dep able to fathom; Our *Adversaries* are for taking them
 oofs ha all away, and this in Hopes to reconcile the Difference
 ly. F and make Christianity a more plain and Rational
 ion, a System: at least, in the Eye of the *Deist*, whose
 all th avowed Principle it is, "That nothing more can be
 r Whi wanting to make Men Happy, than what *Reason*
 Sceptic is able to supply and furnish him withal." But
 r hav now, what kind of Procedure can be more absurd
 "Tha a itself, or more pernicious in its Consequences,
 "the than

than this? Such another Way of bringing over a *Deist* to the Belief of the Christian Religion, as *Josephus* had of perswading some of the *Heathens* into a Favourable Opinion of his own; which was by endeavouring to account for the Plagues of *Agypt* and other like Wonders, wrought by the Hand of *Moses*, upon Common Principles of Nature; and so, by spoiling the Miracle in Hopes to gain the Men, undermined the Religion which his Aim was to recommend. For since these *Mysteries* are so necessary and Essential to the Being of Christianity, that it cannot be without them; there is no taking away these, and yet that survive. So that thus to deal with Religion, is as some Empiricks do with Diseases, cure them only by killing the patients, as though to destroy were to restore; and the most effectual Way to support an House was to dig down the Foundation.

III. If these Doctrines being made the Subject Matter of a Divine Revelation, be a good Foundation to ground our Assent upon, notwithstanding we cannot arrive to a compleat and comprehensive Idea of them, from hence we may infer how preposterous a thing it is, that Men should make Reason the sole Measure of our Faith, and believe nothing but what they can comprehend. As Reason is the Excellency and Endowment of our Nature, implanted in us by God himself, no doubt we may, and ought to challenge to ourselves a free Exercise and Application of it; and this, as in all other Matters, so in those of Religion more especially, as being of the most weighty Importance, and Concernment to us. And indeed as here is a most large and spacious Field for her to range in and exert herself; so she may be of admirable Service to it: provided she keep within due Bounds, assume not a Liberty of disputing those *Mysteries*, which ought only to be believed. To extend her Privilege thus far, is not to use our Reason.

Faculties, but to abuse them; is to depose Revelation and advance our own Reason, in its stead, to make that vail to, and do Homage to this. And therefore it is the more to be admired, that *Socinus*, who hath said so much for the Authority of the Holy Scriptures, should so far forget himself, as to build the whole Stress of his Cause upon that, which tends so directly to undermine and destroy them: for if nothing, but that which squares exactly with the Measure of our Reason, can be the Object of our Belief, not *Revelation*, but *Reason* must be the Foundation of our Faith; and so there shall be little or no Difference between *Natural Religion* and *Revealed*; and *Christianity* shall be nothing more than *Morality* Sublimated and Refined. And truly that New-fangl'd Piece of Divinity, which *Socinus* hath dress'd up and sent abroad into the World, is no better, if half so good; for tho he pretends to have a very high Value for and Esteem of those Doctrines, which are purely Christian, and has therefore interwoven them in the Body of his Work; yet by endeavouring to suit and shape them to the Model of his own Reason, he has made such wretched, ridiculous, and incoherent Stuff of the Whole, as an Honest *Heathen* would be asham'd to own.

Strange it is, to see how the most weighty and important Doctrines of Religion are forced to stoop and truckle to this Upstart Darling Principle of his, viz. That there is nothing in it above *Reason*! Thus with him, GOD shall have no Knowledge of Future Contingents: And why so? Because he cannot comprehend, how the Contingency of second Causes can be consistent with his Immutable Decrees. There shall be no such Thing as the Resurrection of the same Numerical Body: And why? Because he cannot bring his Mind to conceive, how it can be effected; at least, what Necessity there can be for it. The Soul of Man shall be no Immaterial Substance, nor

not naturally immortal. And upon what Ground
Only because he cannot frame, to himself any Notion
of a Substance distinct from Matter. It's impossible
there should be Two *Natures* in One *Persons*, or Three
Persons in One *Nature*: Because this to his Apprehen-
sion seems a downright Contradiction in Terms; as
much as to affirm, that Two Men are but One, and
One Man may be Three *Christ* by his Death shall
have made no Satisfaction for the SINS of Man-
kind: And what's the Reason? No other than,
Because he can't conceive, how its consistent with the
Divine Justice to punish one Man for the Sins of ano-
ther; his own Innocent SON for a whole WORLD
of Offenders

But, God be thanked, we have not so learned *Christ*,
and therefore as we are taught by him, and do make
his Word, not our own Will, the Measure of our
Faith: So let it be the Rule of our Life and Practice.
If we believe that he died for us, we must live unto
him: For to Believe well, and Live ill, will be of
no Advantage to us. These Mysteries of our Faith
must be held in a pure Conscience, otherwise it will
be what the Apostle calls *Holding the Truth in Un-
righteousness*, and will serve only to entitle us to a greater
Condemnation.

*And now to GOD the Father, GOD the Son, and GOD
the Holy Ghost, be ascribed, as is due, all Majesty and
Might, Power and Dominion, at this Time and for ever
Amen.*

F I N I S.

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